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**UNIVERSITY OF LLEIDA: its history “Aspectes de la
vida de l'Estudi General”**

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UNIVERSITY OF LLEIDA: ITS HISTORY

*“Aspectes de la vida
de l’Estudi General”*

“Ab uno disce omnes”

Virgili

Acknowledgement

I would like to commence by thanking all the people who have contributed their bits in the development of this project, allowing me to go deeper into this field of knowledge previously unknown to me.

Firstly, I would like to begin by expressing my gratitude to my tutor, Mrs. [REDACTED] for all the backing and help. She is the one who has supported me at all times, reading my work once and again, showing me and guiding me through this tough journey.

Furthermore, my sincere thanks to Mr. [REDACTED], who introduced me to the medieval history of our splendid university. It is difficult to look for gratitude words for all the guidance, plenty of advice and each moment you have dedicated to this project. For all the suggestions, the hard-working mornings of transcription and for being a pillar of strength during the elaboration of this project.

Afterwards, I would like to express my gratitude to Mrs [REDACTED] for all the effort done. She had the goodness and the goodwill to encourage me to translate the Latinisms. Without her, those statuses could not have been interpreted.

Last but not least, thanks to my family. They helped me with the draft, perfecting the faces and shadows. On the whole, to my entire family, who supported me and cheered on me whenever I needed it.

Again, thanks all of you for everything you've done.

Abstract

This project offers an approach to the medieval epoch, particularly to social and daily life in the Estudi General of Lleida. As Charles H. Haskins stated, “universities, like cathedrals and parliaments, are a product of the Middle Ages.” Consequently, the aim of this project is to give light to this field, mostly unknown to the general public. Firstly, the main features of the high centre of studies such as the positions, the faculties and life of students are explained. In order to elaborate the practical part, original documents in the municipal Archive of Lleida have been analysed. Furthermore, the methodology of search and processing information is all extracted from an extensive bibliography from books of the Middle Ages here in Lleida. What’s more, transcriptions and translations of antique documents were used to collect unique data about the especial laws and regulations that ruled students inside the Estudi General, even the ones related to crime. The conclusions of this research show that the privileges granted to students were a way of exceeding the limit, leading them to commit crimes, mischiefs and to cause all sort of conflicts.

Illustration



***Illustration 1** Estudi General stamp from 1597. Extracted from Joan de Sagarra. *Sigil·lografia catalana*. Barcelona. Henrich I cia., 1915.*

The illustration shows a stamp from Estudi General dated back to 1597. In the middle of the seal, the wisdom's Virgin stands undefined. Then, on both sides, under an angel holding a candelabrum, two badges from the city of Lleida, appear just as the current one with the *Lilium candidum* or lily. A professor with two scholars can be distinguished below the Virgin.

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THEORETICAL PART

1. PROLOGUE/ FORWARD

My interest in history has been active ever since I was a little girl. I can remember visiting places such as la Giralda in Seville or the Mosque-Cathedral of Córdoba and could do nothing but picturing the Middle Age: horses being ridden by knights through the cobblestones, knights, kings and queens celebrating jousts.

On the other hand, I adore learning new things and so as University is going to be my near future, I felt that learning its origins would be my ideal topic. At first, I was not so sure about pulling out this project, but after having a meeting with Mr [REDACTED], I found out the vastness of this field. Finally, I am looking forward to holding you spellbound when you discover all the curiosities about the Middle Age in the city of Lleida and its inhabitants.



2. INTRODUCTION

Doing a research project means working hard and countless hours of dedication. On top of that, choosing a topic, trying to be original and making an impression is pretty tough. Luckily, being serendipitous with the opportunity to join the Itinera project, which has helped me a lot. That way, it made it easier to fence in this topic. What's more, I have to admit that it helped me through the whole year doing this project.

Moreover, the first idea is never the definitive one. After plenty of drafts, an idea came up with the possibility of doing it about History, but not far away from here, Lleida's history.

This research project, "University of Lleida: its history" is the timeline of the University of Lleida from the very beginning until the present days. To be honest, being totally oblivious to the topic before doing this project, made it even more enjoyable. Despite, the enthusiasm and amazement put with that topic due to the fact that university is near in the future.

So, while doing research, thoughtful awareness invades on the importance of this university in the past and giving the lie to most teens that looked down this university being unaware of how important it was.

So, during the research plenty of curiosities about students and its own neighbourhood where they could even commit crimes with immunity, and that really made an impression on me. So, the decision was clear: to focus my work on that. Furthermore, this project is enclosed talking about students, students of the Estudi General. Education has changed through these centuries.

In brief, this project will focus on how this magnificent university was created and its history, adding facts and curiosities about the life of students. Besides, on the practical part, I made my mind up taking an old book called *Llibres de Crims*, where all the crimes and felonies committed are exposed, and a specific case which no one before has ever shown or been transcribed.

So, without further ado, here you are going to discover more about the splendid Middle Ages, where clergy and Sirs were the ones who controlled everything and your own value was worth depending on your status.



3. ORIGINS

Universities were created because of a need; the need of learning. So that is the reason why the university I will talk about was created. Nevertheless, most of you will probably ask yourself the same question as I do: Why in Lleida?

Despite its many charms, Lleida is an unknown town in west Catalonia in contrast to Barcelona, the capital of the Catalan region.

Well, Lleida in the 12th Century was a very well-located city strategically in terms of economy and geography. In addition, rich families were solidifying and the only aspect Lleida needed was a centre of studies. Then, its cultural tradition (Jewish and Muslim) increased the probability of being Lleida the city to establish a centre of high studies.

Not only was its good location important, but also the monarchy had a special predisposition with the city of Lleida. The main reason is that Jaume I's monarchy was consolidated because of Lleida's conquest. Later on, in 1300 King Jaume II granted to the city of Lleida a papal bull, issued the 1st of April 1297, by Pope Boniface VIII.

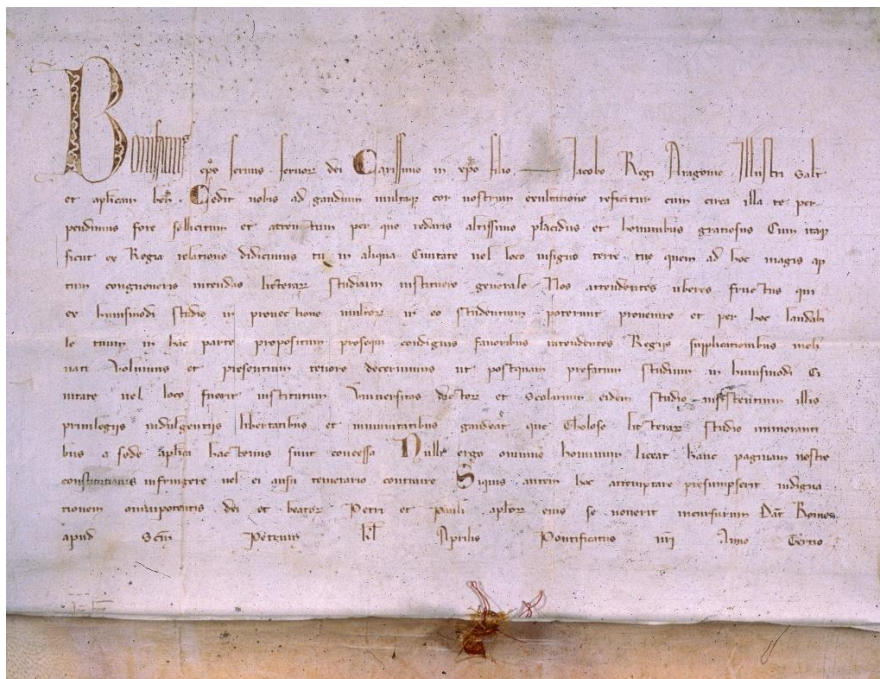


Illustration 2 The papal bull approved by Pope Boniface VIII, which gave privileges to the city to create an Estudi General. Extracted from: ACA, Cancelleria, Butlles, lligall 21, perg. 282.



Previously a period of development that started in March 1293 was set out, the *paers* of Lleida introduced the initiative to found the Estudi General to the King.

While the Estudi General was being created, a whole neighbourhood grew up only for students. Being a student at that time helped you move up your estate of the realm. It was a privilege and you could thereby have immunity as well. Those students were from many regions including the Kingdom of Aragon.

Later on, the Estudi General of Lleida ended up being not unique and the competition it suffered gradually increased. Furthermore, the Estudi General found difficulty in maintaining the prestige received from the privileged foundation charter.

The fact that the Estudi General was one of the twentieth European universities, the first in the Kingdom of Aragon, and one of the sixth of the Iberian Peninsula must be highlighted.

Furthermore, the expression *universitas* means community made up of teachers and disciples that learn and teach disciplines from different subjects. It was also used other terms such as *schola*, *studium*, *studium universal*, *studium commune* or *studium generale*. In brief, that is why the medieval university of Lleida was named Estudi General.

3.1. Estudi General of Lleida

Estudi General was an institution of higher education created by Jaume II. From the very beginning, Estudi General had its own faculty of civil laws, canons, medicine, philosophy and arts and theology.

Studium Generale was the name given to the masters and students who joined to voluntarily gain knowledge. That's why they finally named the first high studies centre of the whole Crown of Aragon like that. What's more, *Studium Generale* means "open to students from all countries".

The Estudi General, as previously explained, was created because of the papal bull of Jaume II who promised the city of Lleida a new University inspired by the Estudi of Toulouse (France).



Estudi General was based on the model from Bologna and the Toulouse one. On the one hand, Estudi General of Lleida was similar to the model from Toulouse because of its privileges, in other words, the papal bull. On the other hand, the students grouped in "nations"¹ as the Bolognese model.

Everyone was from a nation to protect its own interests and the ones who were not in a nation of this "self-government university world" were the native students from Lleida. Those students already had privileges from its families, so there was no need for protection. Moreover, local pupils were rejected in order to favour the arrival of foreigner students. Besides, Jacques Verger pointed on five crucial elements to respect inside the "nation" of students: geographical distance, scarcity, scorn, language and xenophobia.

To sum up, most foreigner students had to gather those nations in order to prevent exclusion, vulnerability, marginalization or poverty.

The privileged summoned came from Zaragoza and sent to Lleida because of its strategical situation. Besides, they decide to place the Estudi in order to let their citizens study. What's more, that way citizens would be prevented from leaving to beg for science and knowledge abroad.

Estudi General demanded students to know how to talk and write correctly in Latin. The reason was that most lessons were imparted in Latin. Moreover, to communicate with foreigner students, it was the language they had in common.

As a sign of wealth, students must pay the amortization and annual taxes given to them because of the usage of the bench settled in the schools. A job inside the Estudi was the named bank employee, responsible for gathering those taxes.

September 21st 1300 was the day when they agreed with the paers and the members of the Estudi General to place the bench there. The taxes modified according to the faculty the students were from. For instance, the grammatic and art students had to pay 2, and law students 12 coins. The Estudi was capable of giving students prerogatives such as the University of Bologna; extreme freedom,

¹ Clarifying, I have written the word nations in inverted commas because the students were put into groups according to its origin.



free residence with full immunity together without being forced if assisting to parades or paying bills.

The named period of development which helped with the creation of the Estudi expressed in several documents; the royal document with the nomination of the city as the one where they would locate the Estudi General (*Designatio Civitatis Ilerdae pro studio generali totius regni Aragonum erigendo*), a letter of order and immunity (*Carta ordinationis et immunitatis Studii Generalis Ilerdensis*), a royal document of prohibition from studying any other place but the Crown of Aragon (*Prohibitio de erectione scholarum in terris Aragonum alibi praeter quam in Ilerda*), a municipal letter with privileges approved by the General Council and finally the Book of the Statutes (*Liber Constitutionum et Statutorum Generalis Studii Ilerdensis*).

Furthermore, quoted in the papal bull the strategical situation of Lleida appears to be exposed;

"Nos habito diligenti tractatu et consilio pleniori super electione loci, quo posset comodius idem studium ordinari, ad civitatem Ilerdae, velut ortum festivitatis et fecunditatis conclusum ac fontem deliciarum signatum, que quasi quodam intermedium terrarum ac regnorum nostrorum existit..."

In this piece of the document we see below, we can notice how they contend that Lleida (Ilerdae) is the most suitable location to place a University.

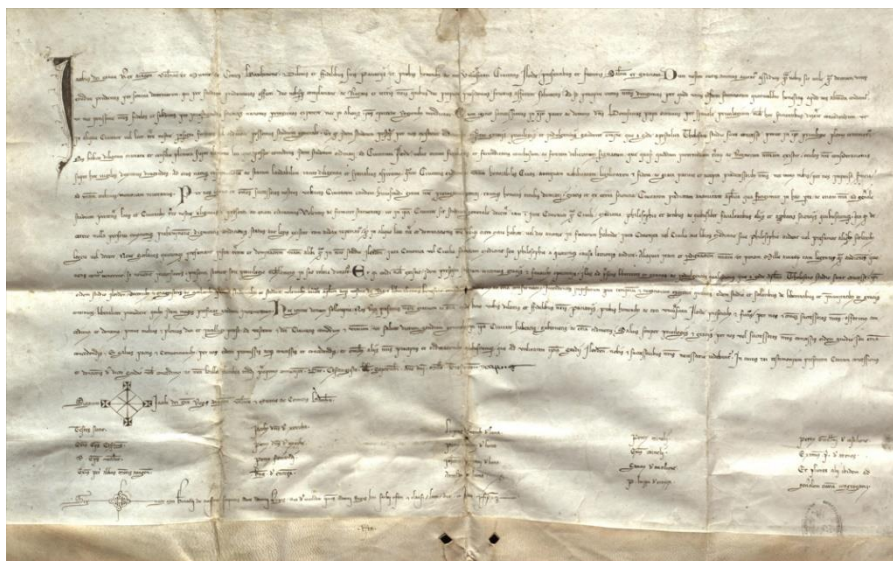


Illustration 3 The privilege to found a Studium Generale granted by the king Jaume II on September 1st, 1300. AML, Fons Municipal, pergami 68



4. POSITIONS OF THE ESTUDI GENERAL

From the Medieval period until the present days. Throughout these centuries, the different roles in the university have changed a lot. When the custodian used to be a main figure of the university and now is the responsible for the performance in addition, of custodial cleaning duties and operations in the College's academic buildings. It changed a lot with stationer's or chancellor's role.

4.1. The custodian's role

Just as RAE's definition states, a custodian in education centres was the person whose job was to take care of the order outside the classroom, among other functions.

The custodian had to follow daily orders governed by the rectorship and the managers. Some other functions were to point out the important parties, sermons, the end of each lesson... On the whole, being a custodian was an important position; or rather, essential for the proper functioning of the University.

So, the custodians had to have a good memory and excellent knowledge. The custodian always wore a long stick about 4 spans. That stick differentiated them from any other worker.

Moreover, there were different types of custodians. On the one hand, we had a general one. His stick was green, that way he was distinguished from the others. On the other hand, we had the specialized for each faculty. They had no legal authority to public relations and to give news and information.

Besides, within the custodians, there was a hierarchical situation to distinguish one from another. The general custodian, as previously explained, was in charge of the rest. Then, we can talk about the specialized custodian who received at least 4 *jaqueses* coins. The wage was the established at the moment. For instance, art, medicine and grammatic students gave two *jaqueses* coins to the custodian.

When talking about Lleida's custodian, we should remark Andreu Despens, a custodian and a stationer at the same time, to whom the University decided to forbid the lifelong position after his death.



In contrast with their current role, that is to clean and maintain facilities at the university in particular. Their role is also to keep the restrooms and public lobbies disinfected, removed from trash and stocking paper, towels and soap. Apart from this, custodians have to vacuum carpets, dust, polish furniture, clean windows and more. On the whole, being able to lift, bend, climb and walk are required to successfully to do this job.

4.2. The stationer's role

The stationer was the responsible for the sale, rent or custody of several books, notebooks and other files of the Estudi General. The stationer was the one in charge of managing the copies of the manuscripts with *pecias*.

The stationer was especially important in the legal department when talking about the lodging of the students in the quarter, all the holidays, and more. This position is concretely associated with the medieval University. In the Estudi General there was a huge exchange and sale of books and more. Consequently, the stationer's position was crucial due to the fact that he was the one fixing prices at the right price.

The stationer was directly controlled by the Estudi General and he had to ensure that it was done legally and not selling books without permission.

4.3. The chancellor's role

Considering doctors and teachers to summon themselves up the honour of the master dignity, they had to be approved and authorized by the chancellor. Additionally, he had to attend exams. That was his task.

The chancellor was a maximum authority, together with the dean. Being a chancellor gave an honorary character to the one with the position. It was a life tenure according to the official document named "Carta d'Ordinacions i immunitats de l'Estudi".

Furthermore, thanks to the chancellor, the Estudi maintained close links with the Cathedral, which helped in situations of severe need of economic scarcity, contributed amounts from anniversary funds.



4.4. The dean's role

The rector was a student of Law that was selected annually by the counsellors of the students of each area. Considering this fact, we can certainly say that the Estudi General was democratic.

The dean had to be a bachelor in canon or civil law. If a student wanted to be the dean, he could not be born in the city and has to be younger than 22 and priest. Besides, the dean had to be tonsured.

The dean managed students (*sicut a capite membra*). The entire personnel had to comply mandatorily with the objections that the rector wanted. When talking about the staff, I refer to school teachers, disciples and other members. The ones who renege on following the rules would pay a fine. What's more, the dean can expel them temporally. In other words, the rector was like a referee in a match.

As well as the previous ones aforementioned, the rector had the function of dealing with conflicts between integrals from the Estudi General. He was responsible for visiting the classrooms monthly. Once a year being a dean, he could join the *Consell General*.

Lastly, the rector had the power to detain school teachers or students. On the whole, he was responsible for keeping the calm inside the college and for the academic and juridical functions.

The decision of choosing the rector was the 1st April and finally chosen at May. The rector was disqualified by the Senate in case he was useless.

When talking about the rector, we have to mention the ministers. The minister executes the role in the election of the rector. Becoming a rector was a privilege and an honour. The current rector of the University of Lleida is Roberto Fernández Díaz.

4.5. The clavari's role

The *clavari* was in charge of the economy of the Estudi and management of the rents. Likewise, he had to hire teachers and pay them.



Below there is a fragment extracted from *l'Estudi General de Lleida al segle XIV* that was originally from the Llibre Vert from la Paeria which shows how the clavaris were chosen.

Item elegiren ab sacrament segons la forma acostumada en clavaris de l'Studi, en Pere de Sent Martí e en Pere Cortit e en conseyllers dels dits clavaris, los clavaris del any passat e encara que·ls sien ajustats conseyllers, en Pere de Montanya en Ramon Aranyó los quals clavaris juren de no affermar negun doctor, licenciati ni mestre sens conseyll dels dits conseyllers. E axi metex los dits clavaris e conseyllers juren de conseyllar e de fer bé e lealment segons a profit de la Claveria e del Studi los dits estudiants. E açó sie mes e scrit en lo libre vert en aquell loch hon es scrit lo sacrament dels clavaris (...)

Lastly important to mention that the position was annual and its mission was to collect la *lliura del vi*². Afterwards the 1319 *lliura*, there were two canons and two citizens. Even though, until 1413 the clavaris were limited in three, one for the municipality, one for the cathedral commanding and finally one for the Estudi General.

4.6. The dean's Counsel

The position of the counsellor was extremely relevant. He was the advisor of the dean. Inside the consulting body, the counsellor acted as a consultant to the paers about the choice of teachers and doctors.

Moreover, they were responsible for fining and punishing the illegal ones. In the XV century, King Martí el Humà divided the privilege into two charges; the general and the particular.

² *Lliura del vi*: an annual tax to help the Estudi General to pay the wages of doctors and teachers.

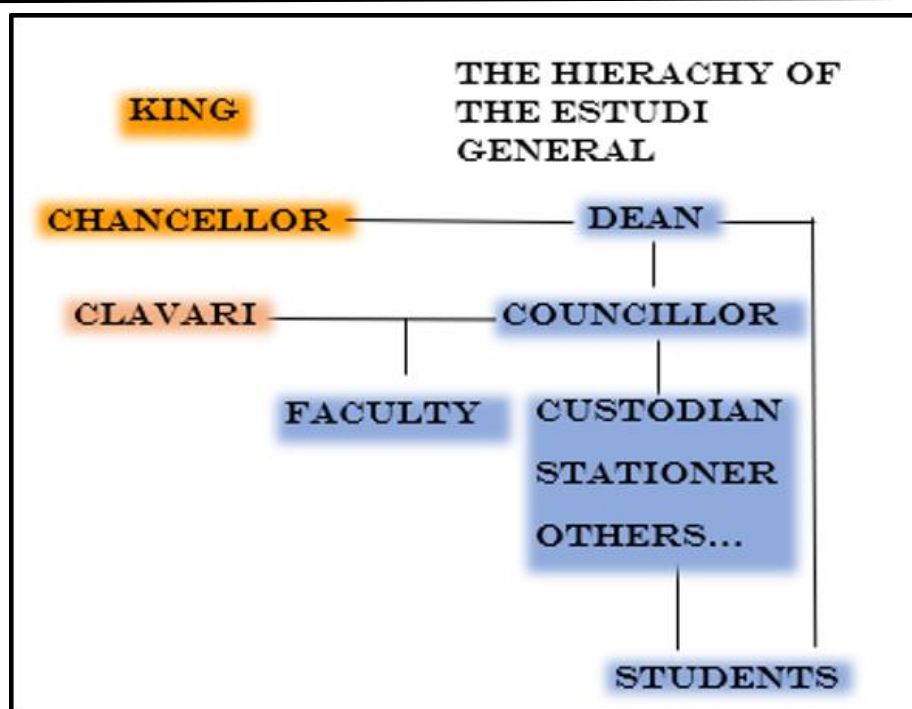


Illustration 4 A mind map of the workers of the Estudi General extracted from the L'Estudi General de Lleida Ciutat i Universitat en els documents de l'arxiu municipal de Lleida. Lleida: Guillem Bonet



5. THE FACULTIES OF THE ESTUDI

We can sum up the faculties of the Estudi in four big sciences: Theology, Philosophy, Medicine and Law. In each faculty, students learnt about God, how to follow the way, the tools of health and life. And finally, when talking about Law, was the one connected with social aspects.

Additionally, complementing the previous explained, there was the famous partition: *trivium* (grammatic, rhetoric, logic and dialect) and the *quadrivium* (arithmetic, geometry, music, astronomy and astrology).

The system in which the Estudi was ruled was similar to the one that classes were ruled in medieval ages. Furthermore, school departments were wrongly run by the masters because wages were not enough to pay them properly.

In order to be situated, in the Estudi General most students had to read the subjects studied out loud. Those classes, "*apellades vulgarment lliçons de companyia*", were enough to receive the baccalaureate. Therefore, most students had inadequate education despite the fact that they had a Diploma.

5.1. The Law Faculty

The Law faculty was set up with law specialists who in other words, gave the classrooms such a character fulfilled with the science of law. Within law, there were subjects such as Canon Law and Civil Code.

Their schedule was three hours during the morning, concluding with one hour in the afternoon. Students had to sit for six conclusions, one for each subject in order to receive their bachelor's degree. Curiously, the law faculty (including Law canon and civil) was the best paid.

The arbitrations awards pointed out the two doctoral dignities. The first one, Prime (*hora prima*) explained Decretals, specifically the ones from Gregori IX, Liber VI from Bonifaci VIII, Climent V and Joan XXII. The readers from the Prime earned 150 coins called *florins*. The second one, Terce (*hora tèrcia*) explained The Decretum Gratiani.



5.2. The medicine Faculty

In the medieval period, we could understand medicine as the essential tool to keep health and prevent individual from illness. Medicine students in Lleida were remarkably important inside the Estudi because they could turn into rector easily. Likewise, they received a higher salary.

The Medicine Faculty had two masters but later on, in 1469 the Council of the Paeria gave in one hundred more coins so that the medicine reader could add one hour of learning for students.

This faculty started with a lecturer, two professors and a reader for each one. Years after the refurbishing of 1432, this faculty received three maestros. The medicine course began on October 18th and ended on June 24th.

Because of its importance, the King sent to Lleida influential teachers leading their students to turn into extremely famous medicals. Furthermore, the term "medicals" should be clarified. Provided that this word should not be puzzled by the current meaning, medicals used to be confused with professions such as the barber. Not just that, but most of them were in charge of surgical interventions.

Thus, medicine ended up being important. Even though, medical students couldn't enjoy the prerogatives as the rest of the faculties. Later, medicine started gaining importance in Lleida, as subsequently explained, ended up being the pioneer in many aspects.

During the early years of the Estudi, Jaume II cared to carry medicine books to Lleida. What's more, apart from books, they had old texts to learn. In the called Scriptorium, writers could copy books to facilitate learning.

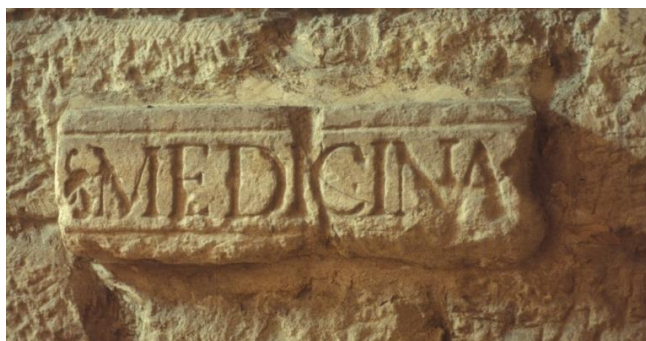


Illustration 5 A sign with the word "medicina", which appeared in 1954 when the Cavalry was knocked down. Currently exposed in the medicine faculty



5.2.1. The importance of Medicine in medieval Lleida

According to Lladonosa in *La medicina en Lérida*, medicine in Lleida through the XIV century was essential for the city. At the very beginning, health service was in charge of burials, inspections of the apothecaries, the restraint they had to follow when an epidemic, among others. Furthermore, Lleida was a pioneer treating the Black Death epidemic and examining dead bodies.

Medicine students decided to create an association named "Col·legi de Metges". Students had to follow the ordination and, if this ordination was disobeyed, they should pay a fine of 10 coins.



Illustration 6 Sant Cosme with Sant Samià dressed as medicals. Extracted from Museu de Lleida Diocesà i Comarcal

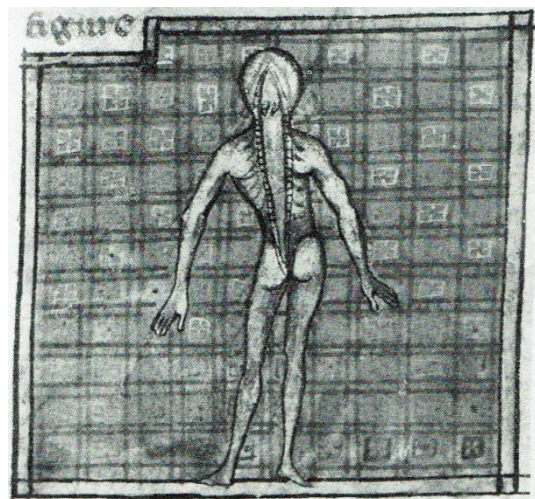


Illustration 7 Miniature of "Chirurgia de Henry de Mondeville (siglo XIV). Extracted from Biblioteca Nacional, París.

As afterwards explained, medicine students had to pass a difficult and expensive exam. Jewish or Muslims were not allowed to take this exam. Once the exam paid, students could only sit it on a specific time and date. After passing the exam, they were considered master in surgery or medicine and that conferred them with rights and duties.



5.3. The theology Faculty

The theology classes were located near *Carrer del Degà*³, the faculty was awarded with a papal bull. Additionally, the theology faculty had a master reader. The master reader was idiosyncratic because: he had to be under twenty-seven, he couldn't do any party unlike the rest of the faculties. He couldn't dance, or either cause music to sound. Unlike the other faculties, theology students didn't have to pay more taxes thus studying higher dignity studies. The demands that the students from other faculties had to pay was named "apellat col·lecta". The teacher from this faculty was designated as *magister Theologicae*.

Lastly, theology students had to pay 60 pounds to the Prime and 50 to the Faculty.

5.3.1. The theology reading

Because of fears to scatter the religious precept, the first universities did not have a faculty specialized in theology. Apart from the University of Paris, Oxford and Cambridge, which had a papal bull about theological studies, the rest did not have anything similar.

From 1426 on, king Martí V gave the Estudi General the privilege to exert its own control over the rules to start the faculties skilled in theology. Despite that, the remodelling was not done until 1430.

The theology faculty was organized by readings. In the morning, the "*lectura de l'alba*" or the dawn lecture was imparted. The reason for this name was the time when this reading was done.

Moreover, those readings took place inside the Church of Sant Joan. Curiously, that course started on November after All Saint's Day and was taught in Latin, even in the vulgar one and in Catalan.

5.4. The art Faculty

The art faculty had three papal dignities; Grammar, Logic and Natural Philosophy. At Grammar classes, the master read texts in Catalan so as to acquire humanistic culture.

³ *Carrer del Degà* was the name of the current *Carrer Tallada*, which goes to the beginning until the *Plaça dels Gramàtics*. LLADONOSA, P.; JOSEP (1979). "VOL. II". IN: *Las Calles y Plazas de Lerida a traves de la historia*. 2 ed. Lleida: Artis, Estudios Graficos.



Compared with others, the art one was ruled out from the rest banning teachers to enter the Law classes, for instance. In addition, readers from the art faculty such as Bartomeu Grinyó and Pere Libó demanded a higher salary as a consequence of being insufficiently paid.

Going back to the papal bull that created this Studium Generale, we can refer to J. Zurita, who added another cause to put up the university in Lleida; He recognized that the king wanted the city of Lleida to be intense in the cultural dimension. His desire was to turn Lleida into an institution with liberal disciplines and art. That desire was originated in the ignorance of writing people of that time had.

After long trips to Italy, he noticed that most experts in canon and civil law were extraordinarily aware of the importance of language and letters. This the main reason why he insisted on teaching arts and liberal disciplines in the Estudi General of Lleida; to give privilege to the university leading to being unique in the kingdom. What's more, he brought preceptors from all over the world to teach their students.

On the whole, even though the art faculty was not considered as important as the medicine one, it was essential for the growth of a cultural knowledge within the College and the Estudi.



6. STUDENT'S LIFE

In a centre of high studies like the one in Lleida, there were many differences between the social origins of those students. Depending on the kind of statement you came from, you had some privileges denying the homogeneity among the students and its rights. There was no sign of community.

Being able to join the graduate life means effort because if you had the possibility to join them, your life could begin again with no regrets of the previous actions, going up statements and gaining admission to the privileged ones.

It is known for certain that students entered at Estudi General extremely early. There was not a specific age, but we can verify that students joined the Estudi at the age of fourteen, or even ten (if they had Latin grammatic knowledge).

That meant that students of all range of ages could coincide on the same class. Moreover, classifying students, we can hold that most students were ecclesiastical, which means they were tonsured.

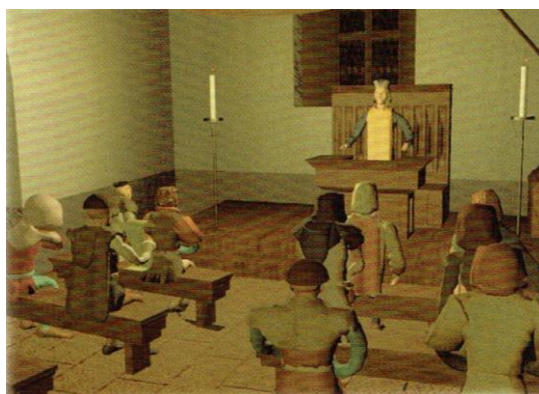


Illustration 8 Scene extracted from the project "Studium", a virtual reconstruction from a university class.

Besides, students from different social classes generated hierarchical problems. Even though studying at the Estudi General meant reaching a higher prestige leading a distinguished education, some could join this centre of high studies by serving as a worker for their boss.

Likewise, students received threats and menaces from other inhabitants. Not just that, but they suffered assaults from their neighbours who didn't respect the royal privilege students had. The simple fact of having privileges contrary to them made the tension increase.



Additionally, we can observe this need of learning consequently becoming a sort of a servant to be able to study. At significant novels such as "*Licenciado Vidriera*" by Cervantes. Citing Rodríguez-San Pedro, "*proletariat estudiantil a la recerca de promoció*", which in English could be translated as proletarian students who were in search of promotion. In the novel "*Licenciado Vidriera*", you can see how the young man was looking for a master to serve, just to get an education.

Social classes such as urban aristocracy, rural landlords, some nobility bureaucracy, but most of them were related to local administration. Contrarily, high nobility tended to study on palaces, waiting for its succession lineage to arrive.

Students lived in a neighbourhood, as it will be seen in the next chapter, and inside there, some students worked while studying. For instance, to earn a living, some worked as barbers, but the most common profession was as trafficker and trader student.

6.1. Documentary fonts

Els Llibres de Crims is a compiling of 80 numbers in which crimes from 1308 until 1700 of the medieval students in Lleida are exposed. They gathered up the deliberations in the criminal causes judged in the Tribunal de *Coltellades*.

Notary public and scribes were responsible for transcribing to the T the statements of witnesses. That gave the documents a spontaneous, Catalan archaic and colloquial character, sometimes mixed with Latinisms.

Witnesses were claimed by a herald who asked around the city for the presence of witnesses who helped with the case giving clues or names that would help to figure out the facts and who was the guilty one.

On account of the high knowledge of the law that the graduates had in that faculty, there would be progressively more insistence and perseverance on loyally obeying with exigence and adaptation the needs of the inhabitants.

As reflected in *Els Llibres de Crims*, students had their own jurisdiction. Besides, as it is widely explained below, most students were ecclesiastical and could only be delivered in front of the ecclesiastical jurisdiction. Consequently, students took advantage of that prerogatives and committed all sort of interferences.



Finally, we can conclude that *els Llibres de Crims* examined from any point of view- either historical, linguistic, but mostly juridical, turn us back to the medieval times, in which student's law inside the neighbourhood changed notably until having full immunity in front of the Court of the city⁴. In any case, it ended up being a reflection of the medieval society, in which people gave more importance to privileges.

El Tribunal de Coltellades is an institution where legal justice is administered. The name of this court is because of the word "*coltell*", which is a tool used to cut stuff. The "*coltell*" consisted of a metal leaf with a wooden handle. The institution was made up of the *veguer*, two *paers* and an imprecise number of *prohoms*.

Moreover, the *Tribunal de Coltellades* was an institution which had its origins with the "*Carta de Poblament*", a document that meant the beginning of the juridical life in the students' neighbourhood.

The court tried to guarantee justice and the public policy doctrine. For that, they had to regulate some aspects like debts, finance letters, robberies, aggressions (even sexual) or accusations of adultery (without forgetting the intimate relationship between a Muslim and a Christian was penalized too). In addition, the outstanding man could try to bring peace to the conflict before they decided to take it to the *cúria*. On the other hand, to regulate some aspects by themselves, there was a privilege called "*privilegi de la defensió*" which meant that the city could be armed by its own army to defend its rights.

Furthermore, there are some aspects of the administrative office of the courts mentioned in the article written by Joan J. Busqueta (*Sobre els Llibres de Crims i el Tribunal de Coltellades de la Ciutat de Lleida*) which are remarkable:

Firstly, the right of the creditor to hold prisoner the debtor with shackles and only feed with bread and water until he paid its debts.

Secondly, the justice authority being able to enter a sacred place to pull out an indicted so they could proceed its sanction.

⁴ Without forgetting they had the Tribunal de Coltellades.



Then, there was the chance of torment the suspect until he admitted its crime. Besides, the economic worth of a homicide was 84 coins for the knight, and 42 for a peasant.

Finally, we can mention that in the *Tribunal de Coltellades* were legal tortures such as aggression and the death penalty.

Let's not forget to illustrate with an example these facts. A case showed in *Els Llibres de Crims* is the one about a woman called Elionor Alfonso who came from *León*. She attended a hostel in which a Muslim man was staying. They were accused of maintaining a coitus. While the man denied it to save the honour of the woman, the *veguer* ordered the *saig* make the girl show its underwear and its member, citing the document "*que li baixàs les bragues e que li tragués lo membre de aquelles*". That bolstered the justice to get him burned alive.

6.2. Student's attire

While going for a walk, students couldn't differentiate its dressing from one of the priests. Down to Renaissance, there were any regulations to dress within the Estudi.

It is upheld that students could wear whatever clothes they wanted until the bad habits increased notably and the lechery went on another level, traditional from the Renaissance time.

We can see that not all students wore obligatory clothes as in the case of Jaume Mas (practical case shown below), in which neither Jaume Mas nor Antoni Espills were wearing the regulation dressing.

On the one hand, Jaume Mas was wearing velvet pants, green doublet and a black capell. On the other hand, Antoni Espills was wearing pants as too with a shirt superficially.

The regular dressing they had to wear obligatory was a black tunic (colobium or clotxa). The tunic is the method they use to take the hands of the tunic. The price of the tunic was no higher than 15 coins.

According to your faculty, the length of its tunic was different. Theology students had to wear it longer (up to the heels) than the seculars.



Moreover, students weren't allowed to wear sleeves or *dexamellot*⁵. Therefore, students were forbidden to wear the neck with ornaments.

When celebrating solemn ceremonies, they had to wear the *caperó*, a *museta* and the gown, and finally a black *gramalla*. Despite all the ceremonies, they weren't allowed to wear ornaments or anything luxurious.

When losing all its dresses, students had forbidden to wear silk and colour. If they did, they had to go to jail for ten days and being unable to have weapons in their houses. Moreover, Estudi declared illegal for disciples smutty and obscene clothes or wearing daggers or any other weapons.

6.3. The student's district

Notwithstanding that students had to work out to get their Diploma at university, also find a place to stay and serve themselves. Fortunately, Estudi General offered them a sole and unique neighbourhood place for them to live.

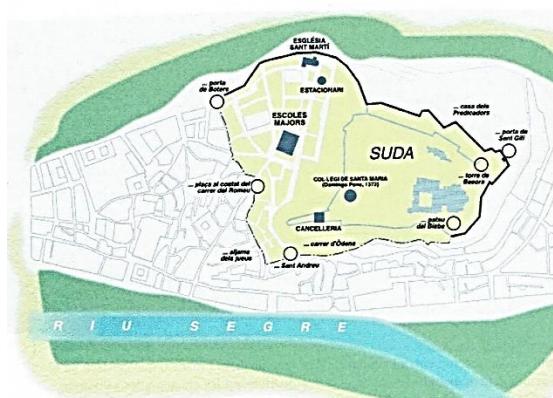


Illustration 9 Limits of the neighbourhood of the Estudi General of Lleida (s. XIV)

Not only a place to stay but also a place where they could commit any crime without being judged by the authority, with full immunity. That fact can be seen in *Llibres de Crims*.

In addition, within the neighbourhood students could choose between houses to rent or lodge, what was more preferable for them. The youth hostels placed towards *Pla dels Gramàtics* to *Sant Andreu* Church had an owner who lived with them, called "*l'hoste*" by the students. As hostels were in short supply, about five students had to share room.

⁵ Dexamellot or camellot: a piece of leather, mostly used as a cape.

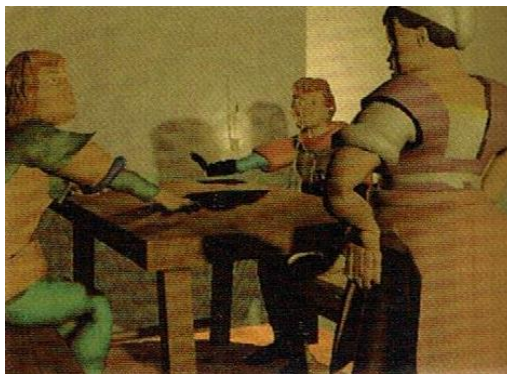


Illustration 10 Scene extracted from the project "Studium". A virtual reconstruction of student's life inside an inn.

Not only that, but scholars have the need of having a home at a fair price. For that, the king hired the named "*aposenador*", who was in charge of lodging students and guiding them through the real estate market. Scholars need a calm place to stay while studying and that's why these sorts of responsibility was crucial for the government.

If students wanted a house outside the district, they had to trade in with the buyers because they usually raised the prices. That way, they didn't have students as neighbours and felt relieved of not hearing those student's dins. Thanks to king Alfons III we can know with certainty the perimeter where the university population lived. The boundary of the neighbourhood to avoid promiscuous actions were extremely strict.

From the door called Boters until Sant Gili the walled zone. To the Besora tower below until Sant Gili near the Predicadors' house and until the square near street Romeu. From Romeu's street to Saint Andreu and from there to street Òdena. Finally, street Òdena linked the old wall under the Bishop Palace and the Besora tower, including the Suda.

On top of that, we can specify the most important building in the neighbourhood of the Estudi. Firstly, we can mention the house of the dean, the stationer's house, as a matter of fact, the house of the most important workers. Besides, constructions such as the chancery, the cathedral, or the residences of the students lied in the Estudi General.

Within those limits, we cannot forget the professors' houses. Studium Generale paid the rent to medicine and Law doctors. On the other hand, professors such



as the grammatic, philosophy and logic ones had to pay its own rent. To conclude, professors had inequalities as well as students, who created unconsciously a hierarchy which scorned some social groups.

6.3.1. Student's immunity

Students were under the jurisdiction of the dean inside the neighbourhood of the Estudi. Therefore, they could feature a privilege against other citizens of the city. In other words, future students and masters were under the protection of the king.

Specifically, the delimitation of the neighbourhood marked out the area of all the civil issues. That meant that all the crimes which involved students were under the supervision of the bishop, the veguer or either the dean of the Estudi (whenever there was no death penalty involved).

Studying those privileges thoroughly, the advantages that students had as opposed to other inhabitants can be specified. For instance, they couldn't be seized or arrested for debts or crimes committed before joining the Estudi. Summing up, any time they were not given the sentence of death penalty, they could be free to be detained.

Coupled with it, we can add that in the case of emergency, the scream "Studi! Studi!" was the signal for the members of the Estudi to go and solve out the disturbance made.

On the whole, students had its inviolability of home, meaning that any army could enter the area only if the crime deserved mutilation or death penalty. Furthermore, all those privileges are explained in the "Carta d'Ordinacions i Immunitats".

6.3.2. Rules inside the neighbourhood

A quick reminder to all students before and during their stay on the Estudi or the neighborhood is that all unfulfillment of the rules inevitably meant a fine. The fine was more or less expensive depending on the felony.

Some of the privileges given to the students had turned into abuses. For instance, students who broke into someone's residence which wasn't theirs were penalized with 200 lashes or *jaquesos*. On the other hand, its privilege was that Veguer nor Paers could search into the students' rooms.



Another key thing to remember is that students were not allowed to carry any sort of weapons. In case they found them, students were imprisoned. Furthermore, students could not draw its sword inside the neighbourhood. Just doing that, they had to pay a fine of 60 coins or they lost their hand.

More rules were imparted to the scholars by the supervisors. For instance, any student could ride a horse inside the property of the Estudi General. Another one would be not to feed not a single baron who was not invited by the Estudi to a meal organized.

However, students who enjoyed the show of the buffoon or any other comedian working in the Estudi could not give clothes, money nor food. Just in case there was a festivity such as Christmas.

To avoid falling into a state of decline and free will students who had privileges had to abstain from dancing, playing pranks or being dressed up as Muslim or Jewess women. If not, they would lose its honour.



7. COL·LEGI DE SANTA MARIA D'ASSUMPCIÓ OF LLEIDA

The named *Domus scholarium* was the college, similar to a lodging, set up in Lleida at 1372, seventy-two years after the Estudi General. The main reason for creating the college was to give academic training and residence to those students who were poor.

According to some studies, it was the first from Spain. On the whole, this college was really important to help the needy ones. A clear example of that was bishop Jaume Sitjó. He put in place twenty scholarships to study in the Estudi which included food and dressing.

There were twelve priests in charge of the college, symbolizing the twelve apostles. Those were theology, canon and civil law students. Later on, in the 15th century, the personnel reduced to nine.

Moreover, we can distinguish two epochs: the first one is the foundation of the college in 1376 until the move to Cervera in 1730. The second epoch is from the move to Cervera until the annexation of the College to the University of Barcelona.

Finally, we can declare the end of this College in 1842 when he assigned its rents to the University of Barcelona.

7.1. Founder

Domènec Pons was the founder of the college. Pons came from a modest family and achieved his goals by own sacrifice. He was born in Benavarri⁶ in 1330.

The academic training of Pons wasn't really detailed. He studied Theology and had been qualified as superior in Canon Law, even though he never obtained a degree.

In 1352 he bestowed the canonical and later on, in 1359, he received the title as the priest of the king.

⁶ Benavarri was diocese of Lleida, it is currently located in Baixa Ribagorça, province of Osca.



The previous days before the 18th of August 1417, the date when they confiscated their goods. From now on, they established a mass to commemorate the death of its founder.

7.2. Organization of the college

The rules were written in front of Domènec Pons by a public notary of Barcelona. Some of them were;

- 1) To reduce the number of scholarships. There were no Theology students because it wasn't open the faculty in the Estudi.
- 2) To celebrate a mass once a day to commemorate dead and alive people.
- 3) To donate to the poor ones and pay specific taxes.
- 4) To dress properly to dignify your family.

To sum up, most rules were to help the most needed to help them study and achieve basic knowledge.

7.3. Workers of the college

As well as the Estudi, this college had status including different positions in the workforce, exactly 53. Apart from the ones explained, there were doctors, lawyers and judges exclusively for the college. The most important status are detailed above.

7.3.1. Prior

It is the highest position in the college and the one who rules it. The prior received its charged after being voted by the students and workers of the college.

The prior is also responsible for a famous book called Llibre Comú in which he has to take note of the absences or fines. Additionally, he is responsible for taking care of the books and to look over the library.

7.3.2. *Ecònom*

The priest is in charge of the treasury, the goods, and all the economic material. The *ecònom* has to officiate the mass plus in some parts of the college and is treated as a butler.



As an economist, depends on him to gather all the taxes, census, fruits and goods for the college. The ecònom locate the collection in a box with three keys. Each key is under the care of the priest, the ecònom and the oldest student.

7.3.3. Patron

The patron is put in place by Domènec Pons. Not everybody could be a patron, just the ones who were a clergy student earned no more than 30 *jaqueses* annually.

7.4. Collegiate members

There are nine of them chosen by the founder. Of the nine, two have to be from the Law faculty, two from Grammar and Logic, and the rest from Philosophy and moral.

They have to attend the lessons from the Estudi General. The nine lucky students with the prior have to wear and eat the same. They were fortunate and had privileges.

7.5. Status of the college

The College of Saint Mary Assumption of Lleida established some rules to regulate the college. These rules were called the statutes. We can define a statue as an enactment of laws enough to rule the college on it.

This College has changed its statutes plenty of times. Exactly, we can allude to four reforms; one in 1430, in 1455, in 1553 and the last one in 1567.

In particular, with the support of Mrs Gómez, a Latin language teacher from my school, in the practical part I am going to focus on the reform made in 1533. This reform was thanks to Juan Jusseu (a doctor on decrees, a canon in Lleida and reformer of the College), at the request of the prior and the Cardinal Juan de Poggio, communicate the endorsement of this reform with the papal bull of Julio III.

Furthermore, the confirmation of the reform in 1553 made in front of a public notary, the founder of the College and the pope has gathered 51 signs.

The course began the 18th October, with the Gospel of Luke and ended the 24th June, with Saint John's. Before that, the process of entering the Estudi until the graduation was a long one reached with perseveration and effort. Being part of this community made you go up in the social organization pyramid.

[illegible]

28



The ceremony was in the Old Cathedral of Lleida. When the graduation came to an end was the moment in which the sponsor of the licensed imposed him the emblem symbol called the magistral insignia. Not just that, but being graduated in the Estudi General of Lleida meant a sign of excellence.

8.4. *Licentia Ubique docendi*

Taking into account the *Illicentia ubique docendi*, the ones who were given that licence had the right of teaching. The process of obtaining this licence ended up with a solemn act done in the presence of doctors from the faculty. Once approved the student, that scholar got free of some taxes and received the desired degree.

Furthermore, parties were not lacking. After the ceremonies and acts, the graduate had a party, which could finish up with some being injured sometimes. Plenty of calamities during the parties of the graduates are exposed in els Llibres de Crims. For instance, the case of the medicine graduate Pere Torrelles or the case of Nadal Lembri.



9. STUDENT'S FREE TIME

Mainly, students had time to rest amongst its lessons. Those breaks were used to review its lessons and study harder for the following class, but mostly to just rest.

Moreover, Estudi General had problems with the spread of its classes. Students in their breaks went home to read out loud the reading they had in class in order to give knowledge to the *hoste* and the ones at the house.

Later on, they created a rule which specified that students could not read outside the Estudi, students could study lessons in their legal hours of reading, nothing more.

Finally, the ones who did not follow the rules, would have to pay a fine: ten coins which were used in the restoration and conservation of buildings.

9.1. Games and sports

Traditionally, students needed recreation in order to have fun. In order to enjoy and have a good time, students could play some games in the city. The favourite places to play for students were el Mur dels Gramàtics, la bassa de la Suda, la Canaleta i Erals de Sant Martí.

Bookie, shambles or other abuses which produced outrage and dishonest were banned. These sorts of scandals can easily appear in *Els Llibres de Crims*.

On the other hand, games such as *bitlles*, playing with a ball, dance, races or "*júnyer i córrer bous*" were legal and so popular in some festivities and during their free time. Bullfights were commonly done while the Pentecost or the Trinity.

"*Júnyer i córrer bous*" is a game that refers to a popular tradition in which students yoked the oxen to the plough and started running. The first one wins. Even though it seems very atypical in a city like Lleida, it was notably common for students to join this sort of entertainment.

In the XV century, bullfights were quite common among medieval citizens. Each church was responsible for organizing its own and oxen run across the neighborhoods. Moreover, since 1486 the council couldn't supply with it and started organizing them on Sant Joan square.



The fact of charging students with the obligation of organizing these events gave them pleasantness rather than being in class. For instance, we can talk about May 1475, when a group of students appeared on the Paeria, from the dean, to ask for permission to celebrate a bullfight in which the Council accepted whenever the cost of the event didn't overtake 20 coins.

Returning to the banned games, those were illegal for a reason. Some students even got to buy their books to play bookie, for example. We can name several illegal games, particularly the most frequent to get caught while playing them. Some games such as dice, playing cards, la pila (similar to football) or hoop rolling were illegal in the city for students. Talking about forbidden games, we cannot forget when Berenguer de Sarrià became a rector, banning games such as "la gresca", raffle or altilena⁷.

There's a contemporary doubt we may ask ourselves. Why did hoop rolling turned into a forbidden activity? It just seems to become a nuisance through the years. They could only play in some areas. Students could end up being locked up in jail for such game. To be released, they should pay a fine of 50 coins.

A commotion caused by hoop rolling is mentioned in Els Llibres de Crims. Briefly explained, the 14th of June 1476 (Corpus day), several students were playing hoop rolling near the walls of Saint Mary Church which were in process of reconstruction. Afterwards, the servant of brother Riquer told them to go to hoop rolling on another place. This produced a violent reaction against the students by mosén Llorenç de Vallterra.

On account of the milieu of vices and unlimited freedom, most students had a tendency of wasting most of their money on inappropriate things. A particular kind of scholars were the ones living this sort of life, the called *goliards*.

With a lifestyle of wine, fun games, songs and women. Their aim was to make a name of themselves. These goliards were traditional from the 12th and 13th century, meaning the Estudi was not as much as before into this "movement". Even though, they were influential for the future students.

⁷ Altilena: a good-making fortune game with dice.



The name of those students came from the Latin word *goliardus*, that was formed by the word *gula* (gola- throat) and Goliath⁸.

In summary, women, wine and plays were decisive points to focus student's life. Drinking, betting shops and forbidden games were activities which some students were doing meanwhile they were enjoying their free time.

On the other hand, to keep the sense of honour intact, students must attend daily to mass, sermons among others. Furthermore, giving ten per cent of its expenditures to charity. Not just that, but keeping its integrity intact meant that they would have a page to reserve a bench and to take notes of the classes.

⁸ Goliath was a philistine biblical fighter, considered as a diabolical symbol.



10. STUDENT'S FESTIVITY CALENDAR

Even though being a disciple in the centre of high studies named Estudi General of Lleida was an extraordinary privilege, they also had time to disconnect from their habits. As well as the *homo faber*, it is important the *homo ludens*.

Nevertheless, festivities were always for all sort of faculties starting with the law, medicine or art students and ending with other sciences.

Traditionally, holidays were established by the school and without abundance. Apart from every Sunday consecrated to God, Maundy Thursday, Good Friday, Easter vigil and the following two days, the Feast of the Ascension of Jesus Christ, Pentecost and the two days after Carnival. The left holidays would be precise.



- January 1st - The circumcision of Jesus
- January 6th - Epiphany (Three Kings' Day)
- January 22nd - Vincent Martyr
- January 21st - Agnes of Rome
- January 25th - The conversion of Paul the Apostle



- February 2nd - The Purification of Saint Mary the Virgin
- February 11th - Saint Blasé
- February 22nd - Throne of Saint Peter
- February 24th - the 55th day of the year in the Gregorian calendar



- March 12th - Saint Gregory the Great
- March 21st - Benedict of Nursia
- March 25th - Saint Mary's Annunciation



April

Su	Mo	Tu	We	Th	Fr	Sa
						1 2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

- April 4th - Aurelius Ambrosius
- April 25th - Saint Mark the Evangelist

May

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

- May 3rd - Festival of the Crosses
- May 11th - Philip the Apostle

June

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25

- June 11th - Saint Barnabas
- June 24th - John the Baptist
- June 29th - Saint Peter and Paul the Apostle

July

Su	Mo	Tu	We	Th	Fr	Sa
						1 2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

- July 22nd - Saint Mary Magdalene
- July 25th – James, son of Zebedee
- July 26th – Saint Anne

August

Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

- August 1st - San Pedro ad Vincula
- August 6th - Saint Dominic and transfiguration of Jesus
- August 10th - Saint Lawrence
- August 15th - The Assumption of Mary
- August 24th – Bartholomew
- August 28th - Saint Augustine of Hippo

September

Su	Mo	Tu	We	Th	Fr	Sa
					1	2 3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

- September 8th – Nativity of Mary
- September 21st - Matthew the Apostle
- September 23rd - Santa Tecla Festival
- September 29th - Saint Michael the Archangel
- September 30th – Jerome



- October 7th - Pope Mark
- October 18th - Luke the Evangelist
- October 28th - Simon the Zealot and Judas
- November 1st, 2nd – Tots Sants (Halloween) and All Soul's Day.
- November 21st - Crucifixion of Jesus
- November 11th – Saint Martin
- November 25th – Catherine of Alexandria
- December 6th – Saint Nicholas Day
- December 21st - Thomas the Apostle
- December 25th – Nativity of Jesus
- December 26th – Saint Stephen's Day
- December 27th – John the Apostol
- December 28th – Dia dels Sants Innocents

All in all, as you can analyse most celebrations do relate to Christianity holidays in our days. Whether we like it or not, our calendar, as the medieval one, is based on Saints and events occurred in the Bible.

Despite the fact previously explained, the medieval calendar had an organization more religious according to the compilation done before.

What's more, vacations wouldn't last more than two days (counting the vigil and the day of the party) considering its constant idleness and could be extremely harmful to students.

Moreover, remember that the courses in Estudi General began the 18th of October, during the festivity of the Gospel of Luke and ended the 24th of June, during Saint John's Eve celebration.

The students who wanted to do more festivities should pay a fine of 20 *jaquesos*. Elseways, they would be out of the privilege of learning in the classes. Similarly,



students were forbidden to enjoy the celebration and consequently dismiss any holiday during a period of time.

Thus, with relation to the funerals and corpse masses where that students had to assist, they had the day free.



PRACTICE PART 1



1. Introducció

Els Llibres de Crims són un recopilatori dels conflictes, aldarulls i crims que mostren un clar retaule de la vida quotidiana de la ciutat i, per tant, de l'Estudi. Conseqüentment, podem reviure les situacions quotidianes en les que s'enfrontava la societat en aquells temps.

Tanmateix, en els Llibres de Crims podem apreciar la seva forma d'escriptura, la terminologia típica de l'època i els trets característics del català antic. Les seves estructures sintàctiques i la seva morfologia són molt variades, atès que la llengua no està definida del tot.

No tenim facilitats a l'hora de llegir els documents degut als entrebancs paleogràfics que, si es desconeix sobre les múltiples abreviatures, la diplomàtica de dits textos o bé el vocabulari emprat pels ciutadans de l'Edat Mitjana, en dificulta la seva lectura.

Per acabar aquesta petita introducció, esmentar que ambdós textos han estat transcrits fidelment seguint els documents originals i la seva estructura. Convé ressaltar que aquests documents han estat extrets de fons documental, específicament, de l'Arxiu Municipal de Lleida. El fet d'haver treballat amb la font original, he pogut fer una recerca més profunda. D'aquesta manera, he fet una modernització del text la qual ha consistit en incorporar signes de puntuació i accents que en el document original no van ésser escrits. Conseqüentment, se'n facilita la seva lectura. Tot això s'ha fet per tal de facilitar-ne la comprensió.

Finalment, dir que els Llibre de Crims examinat des de qualsevol punt de vista-històric, lingüístic, però sobretot jurídic-, ens retorna als temps medievals, on els estudiants del burg universitari, gaudien de privilegis d'immunitat davant el tribunal de la ciutat. Convé ressaltar que els universitaris tenien un propi tribunal, l'anomenat Tribunal de Coltellades (del rector o del bisbe en cas que fossin estudiants clergues). I que, tot i el privilegi d'immunitat, si el crim comés mereixia pena de mort o de mutilació, dit estudiant no estava resguardat pel privilegi. En tot cas, els Llibres de Crims no deixen de ser un reflex de la societat de l'època, basada en els privilegis.



1.1. Comentari de la mort de Johan Ferran

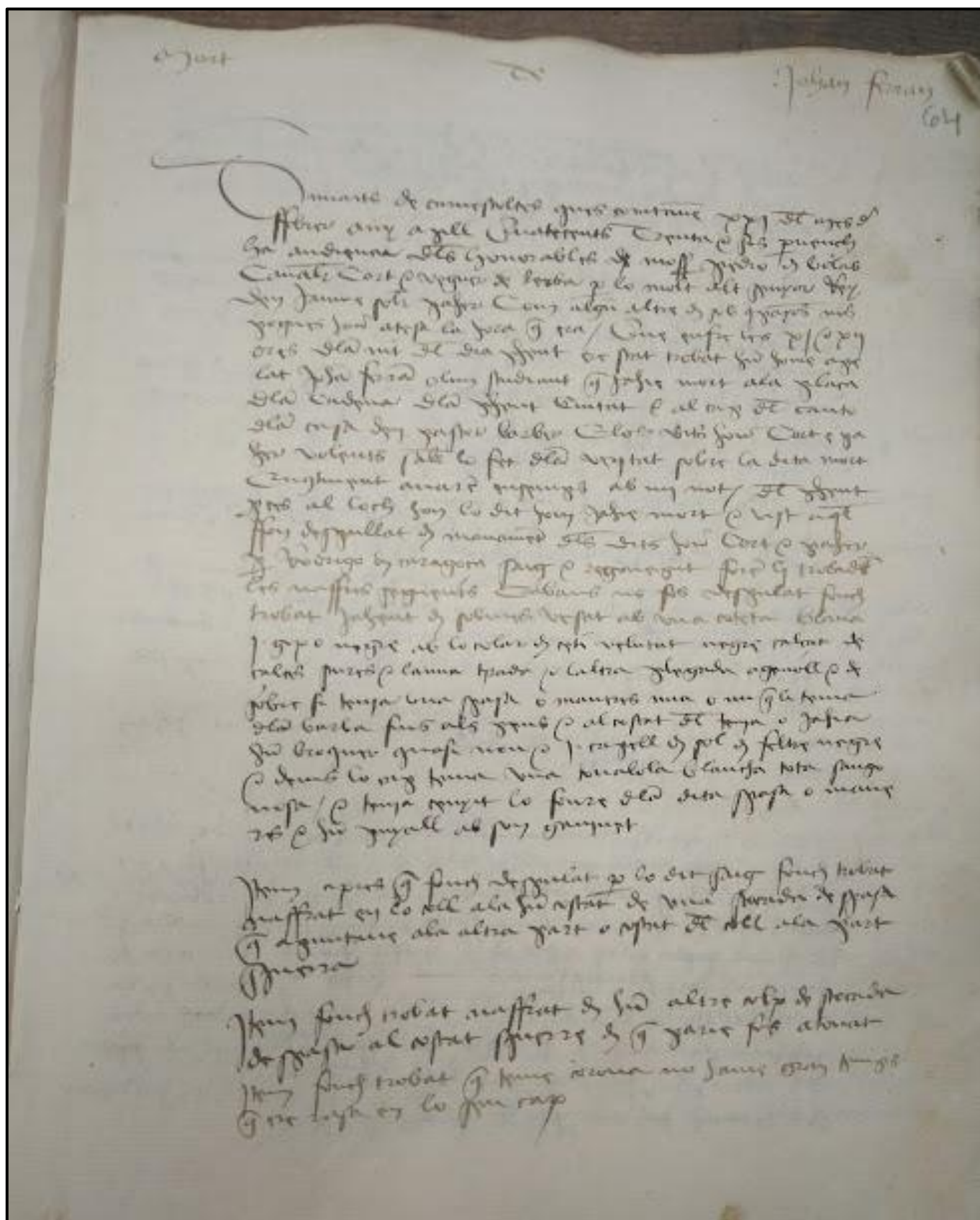


Illustration 12 AML, Fons Municipal Llibres de Crims, reg. 812, f. 64r-65r



Mort

de

Johan Ferran

Dimarts de carnestoltes que-s contaven XXI del mes de² ffebrer any myll quatecents⁹ trenta e sis pervench/³ ha audiència dels Honorables de mossen Pedro de Bolas/⁴ Cavaler, cort e veguer de Lerda per lo molt alt senyor Rey/⁵ de'n Jaume Soler paher com algùn altre de sos companys no-s/⁶ pogués haver atesa la hora que era que enfre les XI e XII/⁷ ores de la nit del dia present va ser trobat hun home ape/⁸ -lat Johan Ferran olim student que jahia mort a la plaça/⁹ de la Cadena de la present Ciutat e al cap del cantó/¹⁰ de la casa de'n Pastor, barber. E los dits Honorables cort e pa/¹¹ -her volens saber lo fet de la veritat sobre la dita mort/¹² Encontinent anaren ensemps ab mi notari del present/¹³ procés al loch hon lo dit hom jahie mort, e vist aquel/¹⁴ ffon desputat de manament dels dits Honorables cort e paher/¹⁵ per Rodrigo de Çaragoça saig. E reconegut, foren-li trobades /¹⁶ les naffres següents; e abans no fos desputat fonch/¹⁷ trobat jahent de sobines vestit ab una coteta blava,¹⁸ un gipó negre amb lo colar de cetí velutat negre, calçat de/¹⁹ calçes scures, e la una tirada e l'altra plegada a genoll. E de/²⁰ sobre sí tenia una spasa o maneres nua o nu que la tenia/²¹ de la barba fins als peus, e al costat d'ell tenia o jahia/²² un broquer quasi nou e-l capell de sol de feltre negre,²³ e deiús lo cap tenia una tovalola blanca tota sango/²⁴ nosa. E tenia cenyit lo foure de la dita spasa o mane/²⁵ -res, e hun punyal ab son ganivet.²⁶

Item après que fonch desputat per lo dit saig fonch trobat/²⁷ naffrat en lo coll a la hun costat de una stocada de spasa/²⁸ que apuntave a la altra part o costat del coll a la part/²⁹ squerra.³⁰

Item fonch trobat naffrat de un altre colp de stocada/³¹ de spasa al costat squerre de que paria fou atobat.³²

Item, fonch trobat que tenia corona no havie gran temps/³³ que ere rapat lo del cap.

⁹ Per quatre-cents



1.2. Testimonis del cas inaudit de l'estudiant Jaume Mas

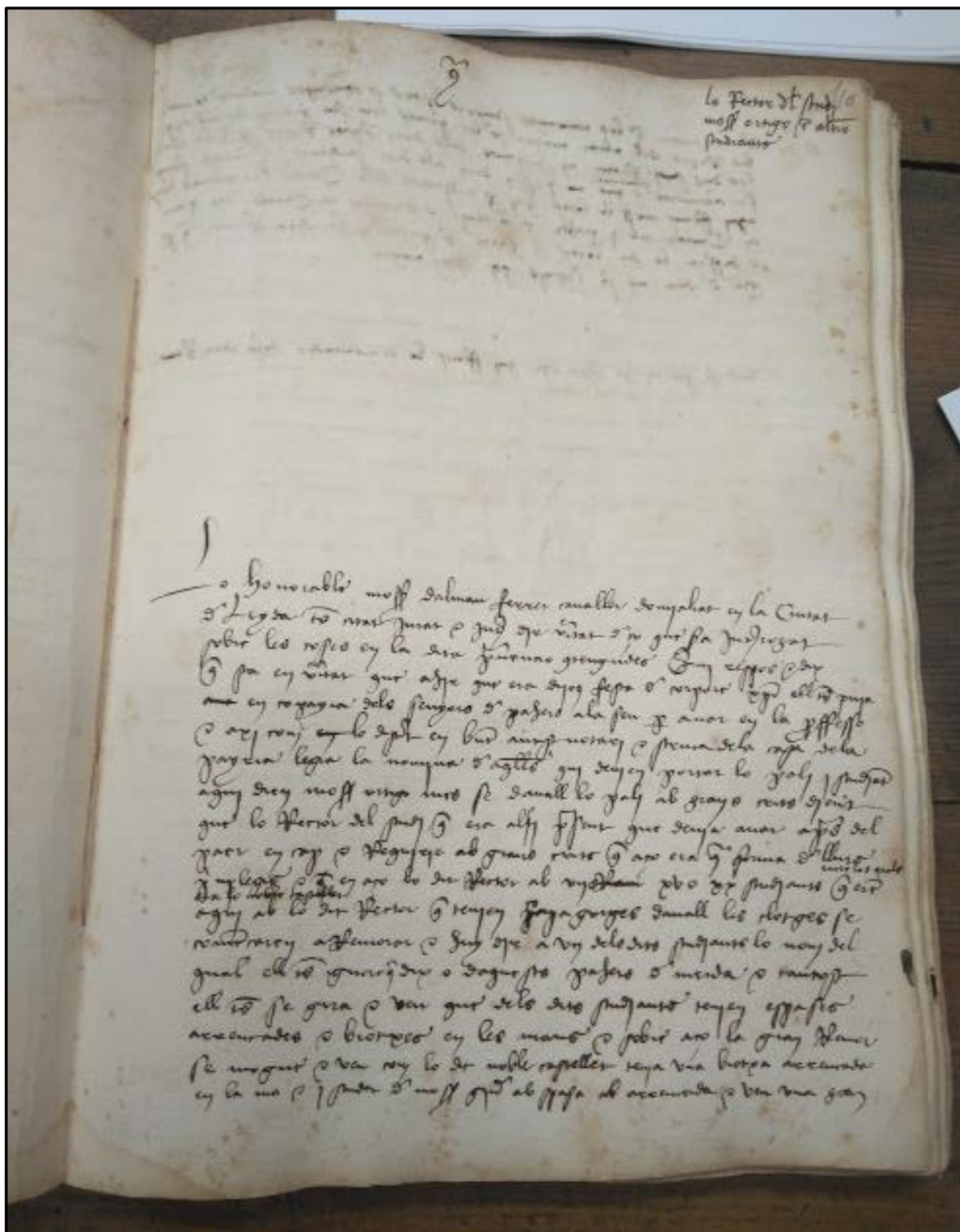


Illustration 13 AML, Fons Municipal Llibres de Crims, reg. 817, f. 110r-111r



Contra

Lo rector del Studi

Mossen Ortigó e altres

studians

Lo honorable mossen Dalmau ferrer, cavaller domiciliat en la Ciutat/² de Leyda, testis citat, jurat e interrogat dir veritat de çò que serà interrogat/³ sobres les coses en la dita prevenció contingudes, qui respós e dix/⁴ que stà en veritat que ahir que era dijous, festa de Corpore Christi, ell testis pujà/⁵ en companyia dels senyors de pahers a la Seu per anar a la professó./⁶ E així com lo discret en Bernat Antist notari e scrivà de la casa de la/⁷ payria legia la nomina de aquells qui devien portar lo pali, l'estudiant/⁸ a qui dient mossèn Ortigó més-se davall lo pali ab grans crits, dient/⁹ que lo Rector del Studi que era allí present que devia anar après del/¹⁰ paer en cap, e requeria ab grans crits que açò era contra forma de llurs/¹¹ privilegis, e que en açò lo Rector ab XV o XX estudiants que eren \entre en els quals era lo noble Castellet/ que eren/¹² aquí ab lo dit Rector, que tenien copagorges davall les clotges, se/¹³ concertaren aremorar, e huy/¹⁰ a un dels dits estudiants lo nom del/¹⁴ qual ell no testis ignore, que dix. "O d'aquests pahers de merda!"/¹⁵ Ell testis se girà e veu que dels dits estudiants tenien spases/¹⁶ arrencades e brotxes en les mans, e sobre açò gran remor/¹⁷ se mogué, e veu com lo dit noble Castellet tenia una brotxa arrencada /¹⁸ en la mà e l'scuder de mossèn Giner ab spasa arrencada e veu una gran//^{f 110 v}

Remor, entant que los senyors de paers e canonges manaren tancar/¹⁹ les reixes del altar mayor e les portes de la Seu, e no lexaren exir/²⁰ los dits rector ni estudiants de les dites reixes, perquè la Ciutat/²¹ se aremoras e que no fessen dan als dits estudiants. E tantost/²¹ aquí ffonch mossèn lo loctinent qui per ordinació de la ciutat era romas baix/²² en ciutat ab l'paher per lo tenir e guardar la ciutat en pau./²³ E deffet lo dit loctinent e paers reposaren la dita remor, que per/²³ gràcia de Déu no se seguís dan negú./²⁴

Interrogat si sap ni ha hoyt dir qui ffonch lo començador de la dita remor e....¹¹

¹⁰ Huy es el verb oir actual (oí).

¹¹ El document acaba incomplert



RESUM:

Document 1

Fent un petit resum del contingut del document, comença descrivint el cas de l'assassinat d'un estudiant (Johan Ferran) el dia de Carnestoltes entre onze i dotze de la nit. Seguidament, procedeix a explicar on estava situat l'estudiant mort i les ferides que li havia causat l'assassí. Després, destaca com queda la roba i en fa una descripció detallada perquè el notari ho pugui anotar tot. Finalment, a través d'ítems, resumeix el cas que prèviament havia estat explicat i detallat.

Document 2

Resumint el contingut d'aquest document, podem començar esmentant que apareix el testimoniatge del senyor Dalmau, qui fou cavaller domiciliat a Lleida, testimoni del aldarull causat per estudiants com Jaume Mas i Antoni Espill.

Contextualitzant la baralla, podem indicar que estaven celebrant la professó del dijous de Corpus Cristi. Seguidament, col·locant-se el rector en la filera, havia estat col·locat erròniament en la professó. Tanmateix els estudiants de dit rector, van notar la injustícia comesa.

A raó de dita injustícia, decideixen començar a cridar i a treure's les brotxes de sota les clotxes per tal d'atacar. En aquell moment, un caos general sacudeix el castell de la Seu, on s'estava celebrant dita professó, i es comencen a tancar les reixes perquè l'aldarull no s'escampés a la ciutat i alhora no s'escapés ningú.

VOCABULARI:

Per tal de buscar la major part dels mots emprats en aquest document, hem recorregut al diccionari Alcover-Moll (*Diccionari català-valencià-balear* (DCVB) d'A. M. Alcover i F. de B. Moll), que és un diccionari online que recull variants dialectals del català (valencià i balear). El motiu pel qual hem de buscar en aquesta mena de diccionaris es que, certes paraules del català antic, segueixen utilitzant-se en el balear o el valencià. Aquí en podem veure alguns exemples;



Document 1

Cetí: Teixit de lligat quadrat amb punts d'encreuament distribuïts de manera que les cares del teixit presenten una superfície llisa i brillant.

Coteta: la part del vestit que cobreix l'ossa.

De sobines: amb l'esquena a sota; boca per amunt.

Encontinent: Tot seguit; en el temps immediat.

Ensemps: Juntament; al mateix temps.

Estocada: Cop de punta d'espasa; ferida produïda amb l'espasa de punta.

Foure: Beina d'arma de tall.

Gipó: Peça de vestir, amb mànegues, ajustada i cenyida al cos, i que cobreix el tronc des dels muscles fins a la cintura. Antigament en portaven els homes i les dones.

Mossèn: Tractament que s'anteposava al nom o al títol de personatges de categoria social elevada (als sants, als prínceps, prelats, cavallers, clergues, graduats en Dret, etc.); cat. monsenyor.

Maneres: Manilla, grilló (inventari d'instruments de tortura).

Nafra: ferida.

Saig: Funcionari encarregat de fer les citacions, les crides i altres manifestacions de l'autoritat municipal.

Document 2

Brotxes: antigament per broca (arma).

Clotxa: Túnica.

Pali: Cobertor, tela per a cobrir un llit, una taula, un cos mort per a dur-lo a soterrar, etc

Remor: Soroll, i especialment el que és confús, poc definit, com el d'una multitud, el de la mar, de les fulles mogudes pel vent, etc.



EXPRESSIONS EN LLATÍ

Degut a l'antiguitat del text, s'hi poden veure múltiples expressions que provenen del llatí. Així doncs, n'he fet una agrupació per buscar-ne el significat i tenir una comprensió més completa del document.

Document 1

Olim: temps passat, en altres temps, ...


Dejiús: sota.


Document 2

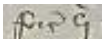
Testis: testimoni.

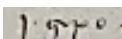
ABREVIATURES

Document 1

 l. 5: companions


 l. 13: procés


 l. 15: foren-li

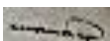
 l. 18: 1 (un) gipó

Document 2

 l. 2, Al encapçalament del text; contra

 l. 4, l. 14: testis

 l. 7: aquells

 l. 18: manaren

Document 1

Quant a fenòmens fonètics i fonològics, resulta força interessant analitzar els canvis que es poden detectar, per exemple, al foli 64r l. 8 i 12 podem observar com l'escriptura del notari, dictada pel saig i el veguer, varia entre acabar mots com *jahia* (actualment jeia) amb *a* o amb *e* tenint en compte que la llengua no està regularitzada ni definida.



La morfosintaxi del *Llibre de Crims* és la pròpia del text i conté ús de grafies "h" com en la l. 13 (hon) o en la l. 7, 25 i 27 (hun). D'altra banda, la forma medieval dels verbs com podríem observar en el verb l. 16 fer (*fonch*).

A més, destacar l'ús de la grafia (ç) o si més no; un intent. En la línia 15 (Çaragoça) i en la línia 18 i 19 (*calçat*, *calçes*) lo qual representa el so d'una [s] sorda.

D'altra banda, l'ús de punt volat per tal de modernitzar el text. Entenem d'aquesta manera que són dues paraules que actualment es separen però al text apareixen juntes. Així doncs, fem ús del punt volat per remarcar que són dues paraules. Ex.



l. 1: que-s

Altrament, usos de termes en la línia 25 com (*e hun **punyal** ab son ganivet*) em fa reflexionar sobre quin significat tenien de la paraula punyal. Avui en dia, la seva definició seria una arma ofensiva. Així doncs, el fet d'usar el mot punyal i ganivet en la mateixa frase em fa arribar a la següent conclusió; feien servir la paraula *punyal* per descriure la part per on s'agafa el ganivet i que d'aquí prové la paraula *puny*.

Per il·lustrar aquest assassinat, mai transcrit ni treballat prèviament, afegiré una dibuix fet per mi en el qual mostra l'escena del crim.



Illustration 14 Own sources: A draft made by hand, to illustrate the crime of Johan Ferran. © Blanca Ibarz.



Document 2

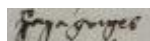
Quan a fenòmens fonètics i fonològics, podem ressaltar en aquest document (similar al primer document), que dites paraules han estat dictades a un escrivà (en aquest cas podem especificar a Bernat Antist) i que degut a la inexactitud de les normes lingüístiques, hi han canvis notables com el mot ço (l.2) o açó (l.16) com a això.

Tanmateix aquest document transcrit, extret del Els *Llibres de Crims*, és un testimoniatge, com hem explicat prèviament, d'un cavaller sobre l'avalot dels estudiants a favor del rector de l'Estudi General. Per treballar aquest escrit, cal conèixer-ne la seva diplomàtica.

D'altra banda, quan parlem de la morfosintaxi, podem esmentar que en aquest document destaca l'ús de mots que comencen per "e", però que en el text n'es oblidada. Per exemple, en la l.6 (scrivà) o en la l.18 (spasa).

No oblidar quan parlem de morfosintaxis, com en el document 1, apareix la forma del verb fer (fonch) en la l.25, o (fong) en la l. 21.

Finalment, podem mencionar termes com (copagorja) a la l. 12, va ser un entrebanc a l'hora de transcriure, degut al desconeixement de dita paraula. Específicament, podem comentar que va ser una dificultat perquè la seva etimologia provenia del francès i es una paraula que la seva traducció en seria (tallagoles).



l.12: copagorges (dages). Etimologicament, prové del francès (coupe) +(gorge) = "tallagola".



PRACTICE PART 2



2. Estatuts del Col·legi Major de Santa Maria d'Assumpció de Lleida

2.1. Introducció

El llibre de Josefina Mateu Ibars, "*Statua domus collegii Sanctae Mariae civitatis Ilerdae*", exposa els estatus del Col·legi de Santa Maria de la ciutat de Lleida. En aquests, s'introdueixen les normes i reglament amb valor legal pel Col·legi Major, els quals havien de ser seguits rigorosament pels estudiants per tal de no ser expulsats, castigats, o obligats a pagar una multa.

Es tracta d'un estudi del manuscrit 78 de la biblioteca provincial i universitària de Barcelona; una transcripció dels estatuts del llatí medieval. No obstant, aquests estatus no havien estat traduïts al català prèviament. Amb l'ajuda de la Sra. Gómez, n'hem revisat els 51 estatuts de la reforma del 1553 i, així, hem pogut completar la nostra visió sobre els estudiants d'aquells temps.

Els estatus pertanyen a la reforma del 1553, la tercera reforma de dits estatus (cal especificar que n'hi ha hagut quatre). Tracten de temes diversos com la no admissió al Col·legi de gent forana, etc.

2.2. Estatuts del Col·legi Major (Reforma 1553)

En època medieval, qui volia estudiar necessitava una residència per allotjar-s'hi. D'aquesta manera, es funda el Col·legi Major de Santa Maria d'Assumpció de Lleida. Com en qualsevol institució, en aquest col·legi també es regeixen per un seguit de normes.

Pel que fa al contingut d'aquests, podrien ser classificats en cinc categories. Primerament, podem observar com aquests estatuts són força exigents sobre les relacions carnals. Com podem veure, per exemple, en el 8è estatut «*De scientibus mulierem suspectam introductam in collegio*», prohibeix l'entrada de dones sospitoses dintre del Col·legi. No només això, sinó que aquells que sàpiguen que hi ha una dona sospitosa al Col·legi, han d'informar sobre el succés.



Així mateix, també podem relacionar amb aquest el 37è o el 41è estatut. En aquests, es presenta com aquells que "abracen" dones o bé aquells que conviden a forans a dormir, seran expulsats o bé castigats.

D'altra banda, tenim aquells estatuts relacionats amb la prevenció dels aldarulls i crims entre els estudiants. Entre ells, podem apreciar l'estatut 29è, on es parla dels que envaeixen o colpegen els col·legiats. Els estatuts estan elaborats per tal de procurar mantenir el respecte i la tolerància entre els escolars.

Al 24è «*De hospitibus non admittendis et de dormiente in scholis grammaticalibus*», el Col·legi Major, era una residència pels escolars universitaris. D'aquesta manera, no tothom tenia el privilegi de poder quedar-s'hi. A condició de quedar-s'hi, havien de seguir fidelment el reglament de règim intern.

Alhora, fent referència als privilegis dels estudiants, aquests havien de portar una vestimenta (explicada en la part teòrica), la qual els distingia de la resta de la població. Una bona mostra són els estatut 27 i 28. En ambdós parla de la vestimenta i de la prohibició de portar als estudiants qualsevol peça de roba que no formés part del seu uniforme.

El següent punt a considerar és el temps lleure del que disposaven els estudiants que residien al Col·legi Major. En els jocs no estava permès que s'hi unissin gent de fora, els anomenats forans o estrangers. Això reiterava la idea de exclusivitat del Col·legi. Un cas pràctic d'això seria el tancament de les portes en un horari per evitar l'entrada dels de fora.

L'últim punt a destacar és l'estatut 14è, el qual pel que fa a l'organització interna, especifica l'elecció del prior (membre del Col·legi Major, la màxima posició dins l'estatut). I el 38è estatut, amb un caire econòmic però també social, que diu, i cito; «*De non mutuando frumento, ordeo et aliis rebus similibus*», és a dir, de no demanar en préstec blat, ordi i altres productes similars.

Finalment, cal concloure que aquests estatuts ultra tractar qüestions de caràcter organitzatiu i d'explorar el objectiu de la distribució i, alhora, un reflex dels problemes que patia el conjunt de la societat en aquells temps (conflictes, aldarulls....).



11. Practical Conclusions

Un cop finalitzada la part pràctica, es poden extreure múltiples conclusions de la informació cercada i descoberta.

En primer lloc, en la part pràctica són analitzats dos documents dels Llibres de Crims de l'Arxiu Municipal de Lleida, on es treballen, d'una banda, l'assassinat de l'estudiant Johan Ferran i d'altra banda, els testimonis de l'aldarull de la festa de Corpus Christi.

En ells, ens podem adonar dels problemes que vivia el conjunt de la societat i, especialment, de la situació de privilegi que tenien els estudiants, en disposar d'una justícia pròpia, sempre que l'acció denunciada no estigués castigada amb pena de mort o de mutilació de membres. Tanmateix, podem veure reflectit un model de societat on estudiants problemàtics generaven tota mena d'aldarulls i enrenous des de baralles al carrer, fins al mateix assassinat, i, a voltes, amb molta impunitat.

Per a la lectura i interpretació d'aquests documents, hem acudit a disciplines com la paleografia (el tipus de lletra, les abreviatures, els nexes entre lletres i paraules) i la diplomàtica (l'estructura del document), amb les quals hem pogut, amb molta dificultat, certament, examinar els textos. Així mateix, els manuscrits treballats ens acosten al vocabulari i a la sintaxi pròpies del català parlat i escrit al segle XV, perquè els escriptors transcrivien tot el procés judicial amb tota mena de detalls, amb tota mena d'expressions.

Malgrat, doncs, la nostra manca d'experiència en la paleografia i, el mal estat de conservació d'algun dels textos dels Llibres de Crims, cal subratllar que es tracta d'una font d'informació captivadora, emocionant, tant des d'un punt de vista històric, com filològic o antropològic, entre altres possibilitats d'estudi.

Altrament, quan analitzem les rúbriques llatines dels estatuts del Col·legi Major de l'Assumpció, podem veure com, per mantenir la calma i la serenitat, necessàries per a l'estudi i la convivència, era bàsic que els estudiants seguissin fidelment un reglament de règim intern. Tot i que no ha estat fàcil la comprensió de les diferents ordinacions, aquestes representen una bona mostra de com



havien de viure els estudiants i de les situacions conflictives que, sovint, protagonitzaven.

És normal que trobem sorprenents, i, fins i tot, inadequades al nostre temps les normes instaurades al Col·legi Major. No obstant, cal pensar en la realitat d’aquells temps, on la societat es regia per privilegis i la convivència entre els diferents estaments socials es feia complicada.

En conclusió, considero que en la part pràctica hem pogut treballar exemples que ens han servit per confirmar allò que hem vist en la part teòrica. Però, no només això, sinó que, certament, poder llegir directament els textos originals dels arxius, serveix per millorar, aprofundir i, qui sap, si algun dia canviar, algunes de les afirmacions. Per altra banda, impacta el fet de poder treballar amb exemples de documents de casos inèdits que comporten ferits i morts.

Finalment, puc assegurar amb total convenciment que el fet d’examinar aquests documents per la a part pràctica, s’ha convertit en una oportunitat única per endinsar-me i quedar-me meravellada i captivada pel món medieval, tant proper i llunyà al mateix temps.



12. Conclusions

Once finished this research project, there is plenty of understanding been acquired of the Middle Ages in Lleida. The creation of a *Studium Generale* was a key occurrence for the city to be a spotlight of wisdom.

Furthermore, good English skills are vital to succeeding in terms of education, career, and personal relationships. This research project helped in so many ways to improve the level of English and acquire plenty of knowledge of the language.

The aim for the project is to demonstrate the potential that a high centre of studies had. But mostly for a university to be essential were scholars, people with a need for learning.

Through the theoretical part, you will discover the members who joined the Estudi, the faculties in which students could study and finally, going depth into the student's life, which far exceeds anything you can expect.

As a result of the information stated in the project, the conclusions drawn for this work would be unique. On the mere fact that the documents had never been worked before, translated or neither transcribed is a sign of a hard task and a step forwards through the research of the medieval epoch.

Coupled with the information extracted; about the articles and the bibliography consulted, it is important to mention that the results are incomparable. This is due to the fact that all the information on this project is either obtained through books or by means of original documents, found on the Archive of the city of Lleida.

It is important to emphasize that most of the documents are unspoiled, meaning that the texts weren't analysed or neither worked by anyone before, (except the case of Jaume Mas, analysed by J. Lladonosa). Furthermore, it implies that the information in this project is now uncovered and been able to be discovered for everyone.

On the whole, the conclusions extracted from this project are the following ones. Firstly, the University of Lleida has changed over the years. When in its opening, started being the first one of the Crown of Aragon and the third one of the Iberian Peninsula, the University of Lleida had its privileges and its importance (even



though it suffered its decline). Currently, despite its many charms, the university would never be as unique and exclusive as Estudi General.

Secondly, the positions within the Estudi General and its significance have changed. While in the past the custodian used to be a crucial position which tended to be responsible for the sermons, parties and lessons (to sum up, the custodian was an outstanding member of the Estudi), now he is in charge of being able to lift, bend, climb and walk across the halls.

Thirdly, the controversy against medicine and theology. Despite being in contrariety to examining corpses and enchanted cures, the medical faculty was extremely powerful.

Finally, the conclusions about students in Estudi General extracted are impressive. The fact that scholars had its neighbourhood in which they could commit any crime because of its privileges is impressive. Consequently, the crimes increased significantly leading to appear the examined book *Els Llibres de Crims*.

In summary, this project can be concluded with a quote: "Everything works through privileges in the Middle Ages, entailing only a few to gain knowledge, making them feel greater than others, coming with disturbances and crimes."



13. Epilogue

We can see reflect on this project hard work, perseverance, learning, sacrifice and most of all, love of what you are doing or learning to do. By doing this research, I have learnt plenty of things, my English has improved and my ignorance in this particular field has decreased.

Furthermore, I cannot forget the fact that I am willing to keep on working with the statutes in a near future. Not only on translating those Latinisms, but also by getting into the world of paleography, transcribing more documents of *Els Llibres de Crims*.

But the most satisfying aspect has, no doubt, been able to be able to transmit knowledge across minds.

En aquest treball es pot veure reflectit molt treball, esforç, perseverança, aprenentatge, sacrifici i, per últim però no menys important, l'amor vers les coses que fas i aprens. He d'admetre que he après múltiples coneixements un cop acabat el meu projecte. A més, el meu anglès ha millorat i la meva ignorància en aquest camp de coneixement ha disminuït.

Tanmateix, no puc deixar de banda l'opció de seguir treballant en els llatínismes dels estatuts per així poder-los finalitzar en un futur. Treballar i poder traduir els llatínismes i endinsar-me en el món de la paleografia transcrivint documents dels Llibres de Crims, es una qüestió que no descarto i desitjo finalitzar en un futur.

Finalment, l'aspecte més important de tots, és ser capaç de poder transmetre coneixements a través de la ment.



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15. Glossary

Bachelor: (page 9) a bachelor was a student in the second phase of its studies. He had the privilege to give classes with a doctor. He could only teach extraordinary classes. Finally, he doesn't receive a salary.

Bitlles Catalanes: (page 30) is a traditional sport in Catalonia in which consists on throwing a wooden bill to drop the bitlles (a wooden piece, about a handspan long, toned and with the base bigger to stand). To get a maximum score, they should drop them all.

Caperó: (page 21) a piece of clothes to cover up the head formerly. It was tall and ended in a tip. It could be longer leading to cover up shoulders and back.

Carta d'Ordinacions i Immunitats de l'Estudi: (page 8) it was an official document signed the 2nd September 1300 by Jaume II. This letter awarded the city the first ordinances in which the University have to govern such as the Bolognesi model.

Cúria: (page 19) where high bodies gather.

Decretals: (page 12) were letters with which the pope, as an answer of a petition, pronounce a canonical rule. This petition can be general or particular.

Gramalla (page 21) in the past, a long tunic used for important people like the councilor or the king.

Goliard (page 31) a gluttonous man contextualized in a tavern writing poems and singing songs in the Middle Ages.

Jaqués (page 23) was an Aragonese golden coin or billion coin originally coined in Jaca and other workshop such as Montsó, Sarinyena or Saragossa. Under Ramon Berenguer IV, the coin was established in Tortosa and Lleida as itself after being conquered (1148-49) and kept maintained until Pere III introduced the barcelonés in Lleida (1346). The jaqués coin had a common type: a portrayal of the profile in the anvers and a tree with a cross on the reverse, following the Navarrese model initiated.

Lliura del vi (page 10) was a tax established to help the doctors and master pay its salary. The tax consisted of increasing the price of the wine up to 28 to its real value.

Minister (page 9) his functions were ambiguous. He cared about previsions less important and collaborated with the rector.

Museta (page 21) similar to a leather bag.



Paer (page 4) was the name given (especially in Lleida), to the magistrates that stopped faculties rectors and executives. The paer used to be four. The first one, compulsory a knight and the remaining ones suitable as medical, merchant, public notary and farmer. In our days, the paer is the major.

Pecia (page 8) In the medieval book industry, each one of the instalments of a book made up of a book folded in four. In universities, instalments were untied and numbered so that a book could be copied by several amanuenses, and at the same time constituted the measurement of compensation due to the amanuenses and, therefore, the price of the book.

Preceptor (page 16) is a teacher responsible for maintaining a precept, a law or a tradition. They had to go with the student guiding and accompanying them.

Saig (page 20) Justice civil servant in charge of the official summons, execute the foreclosures, capture delinquent and execute death penalties.

Veguer (page 19) magistrate which jurisdiction has directly derived from the king. His function was to provide civil and criminal justice to the city.